#THE PILGRIM
OF
OUR LADY OF MARTYRS
(LITTLE MESSENGER OF THE SACRED HEART.)

XI. YEAR. DECEMBER, 1895. No. 12.

EMMANUEL.

BY H. V. R.

THE earth is hushed in sleep,
While shepherds watch their sheep,
The vigil of the Christmas morn.
When, lo, an angel sings,
Good news to men he brings :
"The Saviour, Christ the Lord is born."

The angel hosts reply :
"Glory to God on high,
To men of good will, peace on earth."
In haste the shepherds go,
And at the manger low
Adore the King proclaimed at birth.

Only the humble hear
In reverential fear
That Christ has come with them to dwell.
So be our hearts all free
From pride and vanity
That He may be Emmanuel.

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PIUS IX. AND THE IMMACULATE CONCEPTION.

DECEMBER 8, 1854, will be forever memorable in the annals of the Catholic Church. It is the day on which the dogma of the Immaculate Conception was defined by the great and good Pontiff, Pius IX., of happy memory

Pius IX. was from his infancy a devoted child of the Immaculate Mother. In baptism he received in addition to the name of the virginal disciple "whom Jesus loved," the sweet name of Mary. His full name was John Mary Mastai-Ferretti. After he had been cleansed in the waters of baptism his pious mother brought him to the altar of the Virgin of Sorrows and there offered him to his heavenly Mother, saying: "Holy Mary, who hast received under thy motherly protection the Beloved Disciple St. John, his patron saint, take also this child of mine! To thee I consecrate him; to thee I surrender him wholly and entirely." From his childhood John Mary fostered the most tender devotion to the Immaculate Virgin.

Being raised to the papal chair his first concern was how he should give a public testimony of his love and devotion to the Mother of God. He thought of that prerogative, which, from the dawn of Christianity, with the tacit consent of the teaching Church, was acknowledged to be hers, but upon which the infallible authority of the Church had not yet finally pronounced—the prerogative of her Immaculate Conception—and asked himself whether the time had not come to pronounce that final judgment, which would put this truth beyond all doubt or controversy forever.

Till then the truth of the Immaculate Conception of the Mother of God was a matter of conviction with Pius; he knew that it was a revealed truth preached by the Apostles, taught by the Fathers, believed by the faithful of all ages all over the world, and as such he too believed it. But now it is more than conviction; it is the unerring voice of the Holy Spirit, who is with the teaching Church, "instructing her in all truth," and with the supreme head of the Church

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in particular, enlightening him that he, on his part, may "strengthen his brethren."

Though conscious of this ever-abiding presence of the Holy Ghost, Pius IX. neglected none of those human means by which truth may be ascertained. The universal consent of the Bishops, "whom the Holy Ghost has appointed to rule the Church of God," has always been looked upon as an infallible evidence of revealed truth, as also the universal belief of the faithful, instructed as they are by the inerrant teaching authority of the Church, according to the rule of St. Vincent of Lerins: "What has been held always and by all, and in all places, that is Catholic truth."

Therefore Pius IX. addressed a circular to all Patriarchs, Archbishops, and Bishops of the universal Church, in which he exhorted them first to pray for the light of the Holy Ghost, then to report to him "what the pious belief of the priests and the faithful of their jurisdiction was in regard to the Conception of the Immaculate Virgin, and what was their desire in regard to the definition of this dogma by the Holy See." This request of the Sovereign Pontiff was joyfully responded to by the Episcopate of the Catholic universe; 540 Bishops answered that the clergy and laity of their various dioceses eagerly desired the definition of this dogma and most of them, at the same time, urgently petitioned the Pope to proceed to the definition.

Accordingly, Pius IX. announced that on December 8, 1854, the feast of the Immaculate Conception, the solemn definition would take place, and invited as many of the Bishops as might find it convenient, to be present in Rome for the occasion. Before the 8th of December dawned there were present in Rome from all parts of the world Cardinals, Patriarchs, Archbishops and Bishops to the number of 156, together with an immense concourse of the priesthood and laity. St. Peter's church was chosen for the solemnity and was sumptuously decorated for the occasion. From early dawn every available inch of space in the huge edifice was occupied. At nine o'clock, the Pope, attended by Cardinals and prelates, proceeded to the altar to begin the celebration of the Holy Sacrifice.

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After the Gospel the Pontiff took his seat upon the throne, and a committee, representing the Bishops of the entire world, approached, knelt before him and asked him, now for the last time, in virtue of his supreme prerogative as chief pastor and teacher of the universal Church, to pronounce as an article of faith—"that the most Blessed Virgin Mary, Mother of our Lord Jesus Christ, the Saviour of the world, was exempt from the universal stain of original sin, and, therefore, conceived without sin."

Hereupon the Pope arose from his seat and intoned the *Veni Creator*, "Come, Holy Ghost." The Bishops and priests in the sanctuary took the note, and thousands of voices from the people joined in the song. When the last note of the invocation of the Holy Ghost died away, Pius IX., the Vicar of Christ, and the infallible teacher of the Church, arose. Deep and solemn silence reigned throughout the vast edifice. The Pontiff himself was deeply touched by the solemnity of the moment. He was unable to restrain his tears and suppress the sobs of emotion while he pronounced the following words:—

"In honor of the most Holy Trinity, for the glory and praise of the Virgin Mother of God, for the exaltation of the Catholic faith and the increase of the Christian religion, in virtue of the authority of our Lord Jesus Christ, of the Blessed Apostles Peter and Paul, and of our own, we declare, pronounce, and define—that the doctrine which holds that the most Blessed Virgin Mary was, in the first moment of her conception, by a singular grace and privilege of Almighty God, in view of the merits of Jesus Christ, the Saviour of mankind, preserved free from all stain of original sin, has been revealed by God, and is therefore to be firmly and constantly believed by all the faithful. Wherefore if any persons (which God forbid !) should presume to think in their hearts differently from what we have defined, let them know and understand that they stand condemned by their own judgment, have suffered shipwreck in the faith, and have fallen off from the unity of the Church."

The Pope's emotion communicated itself to the crowd. Every eye was filled with tears while the Holy Father was

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pronouncing those irrevocable words suggested by the Holy Ghost. When the Pope had concluded, a thundering *Amen* re-echoed from the lips of 50,000 people. The Pope resumed his seat and the Dean of the Sacred College of Cardinals approached the throne and thanked the Holy Father in the name of the Bishops and of the Christian world for the definition of this great dogma of the Christian faith.

Thus Pius IX. set a new and brilliant jewel on the crown of the glorious Mother of God. What a grand prerogative is the Immaculate Conception of the Mother of God! While all the other descendants of Adam were conceived and brought into this world tainted by sin, she alone with her Divine Son was free from this curse from the first moment of her existence. While we have been conceived as the children of wrath, in the slavery of the evil one, she was from the first instant of her conception the child of God, victorious over the common enemy of mankind. In the moment of her conception the sentence was executed upon the tempter, which God had pronounced upon him in the garden of Paradise. "I will put enmities between thee and the woman, and between thy seed and her seed; she shall crush thy head; and thou shalt lie in wait for her heel" (Gen. iii, 15). From the first moment of her existence the serpent writhed under her foot. She was the first conqueror of Satan and sin.

True, this was the belief of the faithful even before the definition by Pius IX.; but the definition gave it new lustre, brought it clearly to the knowledge of all the faithful, secured it against every denial, doubt, or attack which ignorance, rashness or malice might utter against it. The Pope does not create, discover or invent the truths which he defines; he only declares and defends those truths that have been revealed from the beginning, preached by the apostles, and handed down by the Church.

The Blessed Virgin showed in many ways that she was pleased with this grand tribute of the Pope's devotion. She consoled him in his many afflictions; she obtained for him a long and glorious, though troublous, reign.

On one occasion, in particular, he experienced her marvel-

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lous protection. It was in the year 1855, only a few months after the definition of the dogma of the Immaculate Conception. Pope Pius IX. drove outside the city walls to visit one of the surburban shrines. After completing his devotions he dined in a country house belonging to the canons of St. John Lateran, in the company of some forty Cardinals, Bishops and other distinguished ecclesiastics and seculars.

After dinner, as he sat conversing with the guests, he was asked to admit to an audience the students of the Propaganda, who had gone out on the same pious pilgrimage. He kindly consented, and they were admitted, about eighty in number. No sooner had they entered the room than the floor underneath gave way, and 140 persons, together with all the furniture, were precipitated in one confused mass into the basement of the house, and almost buried in the debris, while an impenetrable cloud of dust enveloped the whole scene.

As soon as the Pope noticed the impending catastrophe, he cried out with the greatest confidence and self-possession : "Immaculate Virgin, help us!" The Immaculate Virgin did help, and, wondrous to say, not one was killed, not one even seriously hurt.

When the whole company was rescued from the ruins, the Pope said: "My good friends, this is a miracle; let us go and thank God for our rescue." They repaired to the church, and Pius intoned the *Te Deum*, in which all joined with hearts full of thankfulness towards God and his Immaculate Mother, as also towards the great friend of Mary Immaculate, to whose special favor with her they attributed their safety.

The name of Pius IX. will be ever linked in history with the Immaculate Conception; and when this holy Pope, as no doubt he will be, is raised to the honors of the altar, his name shall be associated in the devotion of the faithful with that of Mary Immaculate.

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ALL FOR THE BEST.

BY I. A. M.

I.

"I CANNOT believe it! Oh Esther, be careful what you say! It would break my heart to think that my darling Grace could so deceive me!"

These words came incoherently from the lips of a young man with a very pale face. His sister replied as earnestly.

"My dear Horace, it is because your happiness is so dear to me, that I cannot bear to see you imposed upon by a heartless coquette, and that is why I speak. You know I have felt kindly to Grace, and had no reason to judge her harshly, although it was a great disappointment to us that you should engage yourself to a Catholic."

Horace raised his hand deprecatingly. "But," she continued, "Grace was so sweet and lovable that it was impossible for us to be unfriendly to her, and I was the last person to dream of the real duplicity of her nature. It was a painful surprise to me, I can assure you."

"Are you certain that things are just as they seem to be?" inquired her brother anxiously.

"Well," replied Esther, a little petulantly, "The state of the case is just as I represented it to be. Grace has evidently been engaged before, and broken it off some time ago, and it would seem that she has accepted you out of pique, but is still in love with some one else. If this is not so, then I am much mistaken."

"There would be no reason for her concealing the fact of a previous engagement from me," said Horace. "I love her too well to let that stand between us. She declared to me more than once that I was her first lover. Why should she deceive me so?"

"She would probably have told you of a previous engagement but for the fact that she now cares for that person. Her deception is the proof of it, you see. She must be indeed heartless, from my point of view.

"It was only three weeks ago something happened which

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put the finishing touch to my convictions. It was the night that Grace and her sister stayed with us, you remember. She roomed with me. I noticed that she seemed anxious to room with her sister instead, but mother thought it might have something to do with her religious devotions, which she might not care to perform in my presence. If it had not been for my suspicions, I would have given up my room to her and Alice, but I managed it so that she roomed with me. She took a long time to say her prayers, but did so without seeming to mind me in the least. I noticed that she wore a gold chain around her neck, and thinking it was probably a locket with your likeness, I asked her what new love token she had there, and if I might see it. She colored and seemed uneasy, and said laughingly that it was only a token of her school days. As she did not offer to show it to me, I said nothing more, but I thought it odd. Next morning as we were dressing, Kitty and Alice came in to get us to do their hair. Upon catching sight of the chain Grace wore, fourteen-year-old Kitty with her usual bluntness exclaimed: 'Oh Grace, what is that you've got on?' She blushed, and said without taking it out that it was a keepsake. I frowned at Kitty to be still, but she observed: 'It looks as though you had worn it for a long time,' and then Grace said impulsively, 'I have never had it off my neck, night or day in five years!' Then she recollected herself, and seemed to think she had said too much, and glanced at me to see if I had noticed, but I was braiding Kitty's hair, and pretended not to have remarked it.

"'Is it a locket?' went on Kitty the incorrigible. Grace said 'no,' with apparent ease, but she got so red I felt sure it was not true.

"'It must be some one you are very fond of, or you would not have worn it for so long,' was Kitty's next remark, and I immediately sent her off for pins so that Grace might not have to answer. I was afraid to hear any more just then, for I thought of you, Horace, and how wicked it was for her to trifle with you so. Oh Horace, you know how dear you have always been to me!"

"Yes, Essie, yes!" he replied, petting her in his old

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school-boy fashion, but his lip quivered as he thought of Grace.

"Is that everything you know, Esther? Tell me the worst—I would rather know it."

"Only one thing more. Kitty asked me what made Grace act so 'funny' about her locket, and I told her she was a very inquisitive little girl, that it was no affair of ours, and if I did know I would not tell her, which was indeed true. But I overheard her asking Alice whose picture that was Grace wore, and why she wouldn't show it to us. Alice blushed and stammered and said she didn't know why Grace wouldn't show it to us. Kitty asked again whose picture it was, and Alice replied with more spirit than was at all necessary that if Grace did not care to tell us, she would not. They almost quarrelled about it, for Kitty replied hotly that she might as well say it was none of our business. I let them settle the dispute between themselves, for I did not want them to know I had overheard. But it showed that Grace had instructed Alice to keep her secret, and it was conclusive proof to my mind that she was not acting openly with you. That is why I warn you to-night. She is keeping something back from you. You have a right to know if she loves some one else *now*. A past affair would be quite different. She cannot love you, but she pretends to, nevertheless. The night her mother was introduced to you, Grace was walking with her on the back veranda, and they discussed the engagement. Her mother spoke warmly of you at first, but ended by saying, "My dear child, it is a great regret to me that you should marry a Protestant." Grace burst out crying, and said it was a heavy trial to her that you were a Protestant, and if she did not love you so dearly she could not do it."

"Don't say any more, Esther!" said Horace huskily, and running down the steps he disappeared across the lawn. After all these proofs of Grace's treachery, it was too much to hear a speech which sounded so like her! If she had only loved him, he could forgive even the deceit. If she had been engaged, she might have concealed it in delicacy to his feelings, but she had so repeatedly assured him he was her

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first and only lover! And she had professed to love him so much.

The poor fellow spent some very bitter days, after Esther's timely revelations. After all, it was the greatest kindness she could do him—to open his eyes. He stayed away from Grace as long as he could, but one evening he stood, hat in hand, on the piazza steps, half irresolute. Esther came softly up to him, and asked "Where are you going dear?" His look answered her.

"I tell you what I would do in your place," she said gently, then added hastily, "I don't want to advise you unless you wish it."

"Of course, Essie. Say what you think best. The fact is, I hardly know what to do about it."

"I would take Grace a locket with your likeness. It will be curious if she does not accept it. Put it on her neck yourself, and broach the subject of the one you know she is wearing. Discover it accidentally, if you can. If she refuses to show it to *you*—well, you have a right to demand her reasons. That will bring the whole thing out in the most natural way."

"I will do that, Esther," said Horace, sighing heavily, as if he dreaded the disclosure. "But I must go to see her tonight, and I have not a locket ready."

"I will lend you the little one you gave me last Christmas. That will do well enough, as she will not care for it, and will probably give it back to you, once you have found her out."

So saying Esther entered the house and returned with the article in question. Horace put it in his pocket and turned to go. Esther watched him with tears in her eyes. She felt she was doing her duty, but it was a hard duty.

Grace's home was near the river, and as Horace crossed the beautiful grounds surrounding it, he caught a glimpse of her seated on the steps of the veranda, surrounded by her family and a few friends. She was dressed in white, as usual, and never before had she looked so beautiful to him. His heart went out to her with every step, and yet Grace noticed how slowly he came and how strange his manner was as he accosted her.

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He took a seat two or three steps below hers, at her feet, and tried to chat with the people around them. He dared not look at her, but he felt her big blue eyes fixed upon him in surprise. He thought he detected a tremble in her voice when she spoke to him.

Her mother noticed that there was something wrong between them, and suggested in a general way that they should all promenade by the river. Everyone acting upon this suggestion, Horace, of course, was obliged to escort Grace. They strolled slowly along after the others. It was when they were standing alone by the river that he said abruptly, "By the way, Gracie, I have a little gift for you here in my pocket!"

She looked up with a smile. The moon had risen and in its light they could see each other plainly.

Horace drew out the locket, bent and placed it about her neck, pretending to clasp it. His hand trembled nervously, but Grace was perfectly at her ease, and seemed delighted with it.

"Oh what a clever actress she is!" he thought with a groan. He caught sight of the gold chain of which Esther had told him.

"Why, you have one on already!" he exclaimed, in pretended surprise, and looked her full in the face. She neither colored nor paled.

"No, it is nothing of the kind," she replied quietly.

"Well, I would prefer you wore only mine," he said a little sarcastically. She laughed outright. Before she could speak, he asked quickly, "May I see the other, Grace?"

"It is not a locket, Horace dear," was her evasive reply, and she took his arm, as though to stroll on. The speech and action angered him. He drew back and said:

"Excuse me, Grace, if I seem too curious, but may I ask what your reasons are for refusing to show it?"

"Why Horace, what do you mean?" He did not answer but waited for her to speak. She again evaded the point by saying "May I ask *your* reasons for wishing to see it?"

"Simply because I know just what it is," he said, thinking to confuse her.

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"You object to it?" she asked with a flashing eye.

"I should rather say I did," was the emphatic reply.

"Oh, very well. There is nothing more to be said."

"But there is. There is this much to be said. You have treated me outrageously, Grace, and I would not have believed it possible!"

"I do not understand you. You have no right to speak so to me!"

"I cannot dissemble, Grace. *You* are an accomplished actress. I know all about your keepsake—while you wear it all is over between us!" and he strode away without another word.

Grace walked quietly back to the house, went to her room and locked herself in. Next morning her mother found her in a little white heap on the floor, where she had cried all night.

People gradually came to know that the engagement between Horace and Grace was broken off—why, no one could tell. They were not surprised when Horace went abroad, taking his mother and sister.

The sorrows of the next few months that wrung the heart and paled the cheek of gentle Grace Seymour, were only known to her mother, and sometimes whispered in the confessional, where she went with all her sufferings.

II.

Two full years have passed slowly away. Horace has just returned from Europe. Friends have told Grace that he is in town and she is not surprised to hear he is still unmarried. The days go by, and they carefully avoid any possibility of meeting.

When this Lent arrived Grace spent it in more than her usual piety. She found solace in her devotions, for she had learned in a feeble way to suffer and to love. She could not forget Horace's treatment, but had long ago forgiven it.

On the morning of Holy Thursday, Horace was attending service at the cathedral, in the city. He went with a friend. It brought back painful recollections of the occasions he had been there with Grace, but he tried to forget them in the

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music. When the procession of beautiful children and lovely girls began their stately march through the church, he bent forward to catch every sight and sound. Suddenly he grew pale. Close beside him stood Grace. In snow white garments and floating veil, crowned with a wreath of virgin lilies, and bearing a blue banner in her hands, she was a very vision of heaven. But it was not only the unexpected sight of the face for which he had pined so many months, that caused him to start. What was that glittering upon her breast? upon the gold chain which he had often bitterly thought of? A golden disk, but not a locket. He knew what it was—her Sodality medal!

At that instant their eyes met. Grace dropped hers at once, but Horace sprang from his seat and left the church before his friend knew what he was about.

At seven o'clock that evening, as Grace sat softly touching the piano in the dimly lighted parlor, Horace came. A peal of the bell gave her a sudden thrill. She grasped at the keys for support. She knew he would come. There had been that in his eyes when she met them that told her that the mystery between them had suddenly been cleared away—how, she knew not. She heard him ask for her, and met him as he entered, with a dignity and self-possession that surprised her. He was the first to speak.

"Oh! Grace, can you forgive me? Two years ago I made a terrible mistake. They told me you had been engaged to another man, and still wore his picture night and day. The chain of evidence they forged seems ridiculous enough, now that I know the truth. I supposed that medal was a locket containing his likeness, and that was why you refused to let me see it. Why did you not explain it to me?"

"Oh! Horace, you said you knew what it was and all about it—I supposed you meant my Sodality medal, and that it was my religion that offended you. That was far dearer to me than even you, so I was naturally indignant, especially as you had never objected to my being a Catholic before."

"Grace, darling, can you forgive me?"

A few moments later, as they were strolling by the river together, he said:

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"I have news for you dear, that I think will reward you for some of the pain I have caused you. I have been a Catholic ten months."

Her delighted exclamation interrupted him.

"Yes, while I was in Rome last year, I was in such a state of mind after parting with you that I felt that religion was the only thing that could help me to bear life. I discovered the one Church, the one haven of rest, and I entered. I have been happier since then. It was not until to-day that the mistake I had made was cleared away in an instant. That medal of yours has been the cause of a great deal of pain and joy."

It was then she showed him the little locket he had given her, and which she had worn on the same chain with her medal ever since. She said:

"Horace dear, that mistake was permitted for our good. I remember that on the day I joined the Sodality and that little gold medal was placed on my neck by the priest, that I begged our Blessed Mother to keep me from ever marrying a Protestant, as I felt I should be very unhappy if I did so. I had not seen you then, and when I did I was blinded by my affection, and forgot my resolution. So our Blessed Mother punished me through that very medal, and yet (how good she is!) she has given you back to me, a Catholic. I can see now that that mistake of ours, though we suffered so much from it, was all for the best!"

It is frequently not difficult to divine the spiritual fruits God destined for us in exposing us to temporal evils: to detach us from creatures; to deliver us from inordinate affections, from our pride, from our tepidity—veritable maladies of the soul, often all the more dangerous because less perceptible, and of which the heavenly Physician wishes to cure us by using the malice of our neighbors as a sharp instrument.—*Abandonment.*

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THE CONFRATERNITIES.

THE SODALITIES.

By the Bull *Omnipotentis Dei* of Gregory XIII., December 5, 1583, the Sodality received its canonical existence. Sixtus V., Gregory's successor, in two other Bulls extended the privileges of the Sodality and authorized the Father General of the Society of Jesus to erect and aggregate Sodalities of persons of all ages and classes and of either sex, under whatever title of the Blessed Virgin, to the *Prima Primaria*. The same privileges were confirmed by Clement VIII. and Gregory XV.

Benedict XIV., who was himself a member and an ardent admirer and protector of the *Prima Primaria*, confirmed and extended the privileges of the Sodality in two Apostolic Constitutions in 1748. The second of these, beginning with the words, *Gloriosæ Dominæ*, and known as the "Golden Bull," issued September 27, 1748, is, as it were, the *Magna Charta* of the Sodality. Never has a grander panegyric been preached on the Blessed Virgin and her Sodality than this papal document. Of the Sodality this learned and holy pontiff says:

"This glorious and praiseworthy institution is furnished with a number of holy and salutary regulations, adapted to the various conditions of life of the Sodalists. It has its own special directors, who devote to its prudent management all their discretion and skill. . . . Some have been members from early youth, and have earned by a holy life the priceless reward of a holy death; others by pledging themselves to these Sodalities have been rescued from sinful ways, and embraced a life of self-control; while others, again, through their affectionate devotion to the Mother of God nurtured in the Sodality, have had the courage to leave the world for the secure haven of the religious life."

During the time of the suppression of the Society of Jesus, the *Prima Primaria*, with many of its affiliated daughters throughout the world, continued to exist and to carry on the work assigned to it by its founders and by the Apostolic Con-

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stitutions. Pius VI. in 1798, conferred the same privileges on the Director of the *Prima Primaria* for the erection and affiliation of new Sodalities, as were possessed by the General of the Society of Jesus.

By Letters Apostolic of May 16, 1824, Leo XII. restored to the Society of Jesus, with the Roman College also the direction of the Sodalities, and confirmed all the favors and privileges hitherto granted to the directors and members. By a subsequent rescript he extended the same privileges to the Sodalities duly erected and aggregated in churches and houses not belonging to the Society of Jesus.

Gregory XIV. and Pius IX. by repeated rescripts confirmed the concessions made by their predecessors. Finally, our gloriously reigning Pontiff, Leo XIII., on occasion of the celebration of the three hundredth anniversary of the establishment of the Sodality, gave it a most special evidence of his good will, by granting in the form of a Solemn Jubilee, with all its privileges and favors, a Plenary Indulgence to all its members throughout the world.

The Sodality is, therefore, built on a solid foundation—on the Rock of Peter itself. The architects were the Roman Pontiffs themselves, while the Society of Jesus had the distinguished privilege of gathering the materials and supplying the workmen. Blessed are those who dwell in this mansion of our Lady! Lovely indeed, and glorious are her tabernacles.

The feast of the Immaculate Conception is the titular feast of more than one-half the Sodalities in the United States. This is as it should be. This has become the cardinal feast of the Blessed Virgin, particularly since the definition of the dogma of the Immaculate Conception. Nothing shows forth the true greatness of the Mother of God more forcibly than the fact that she has crushed the head of the serpent—that she alone, of all mankind, with her divine Son, has been free from the stain of original sin; that she was victorious from the beginning over the enemy of our race. Therefore the Sodalities, which have the honor of their Holy Mother especially at heart, have a special devotion to

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this mystery. Besides, we must not forget that the Church in this country has been especially dedicated by its rulers to the Immaculate Conception of the Mother of God. In so doing the Bishops of the United States have given effect to the wishes of the early missionaries, who sanctified this soil by their labors, their sufferings and their blood. It was this wish that suggested to Father James Marquette, S.J., when he discovered the great Father of Waters, which winds its majestic course through the length of this continent, to call it the Immaculate Conception. This mystery and its feast should be especially dear to every American Child of Mary.

This is the time when it is customary to hold receptions into the Sodality. In receiving candidates Directors and officers should be more solicitous in regard to quality than in regard to number. The candidates should generally be kept on probation at least three months. They should give evidence of their fitness by regular and punctual attendance at the weekly meetings and at the monthly Communions. They should be persons of exemplary life, both in their families and the community or circle in which they live. The Sodality that neglects this rule is doomed to failure. Those who do not give evidence of piety, regularity, punctuality, docility and self-sacrifice, should never be received into the Sodality. Such subjects do not profit by the advantages of the Sodality, and do incalculable harm by their example. We should bear in mind that the Sodality was never intended for the multitude, but only for those who are, or wish to be, distinguished by piety and virtue.

THE passive part of sanctity consists in accepting what very often we cannot avoid, and in bearing with love, that is, with consolation and sweetness, what we too frequently endure with weariness and tepidity. Herein lies all sanctity. It is the grain of mustard-seed, the fruits of which we do not gather because we fail to recognize it in its littleness.—*Abandonment.*

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The deep impression produced on the pilgrims who visited the Shrine this summer finds expression in many letters which reach us. They breathe gratitude for the blessing of sharing in the pious exercises of the pilgrimages and express the warmest well-wishes for the proper celebration next August of the 250th anniversary of the death of Father Jogues. A pilgrim who came all the way from St. Louis thus writes: "So pleasant are our recollections of our visit to the Shrine of Our Lady of Marytrs that we feel impelled to impart to others a knowledge and a love of the great truths which the Shrine reveals. Send us —— of the illustrated Shrine pamphlets. That we may once more see the Shrine, the beautiful statue of Our Lady Queen of Martyrs, together with all the other objects of interest, embracing an idea so grand and so charming, is ever the wish of my heart and my constant prayer." Another writes from Clarion Co., Pa.: "I noticed in the PILGRIM, in speaking of the Shrine, you used the pronoun *we*. Well, I said to myself, this does not include me; so I send you herewith my contribution to the Shrine, in acknowledgment of favors received."

The faith and devotion of many who have recourse to our Lady of Martyrs in memory of those who, 250 years ago, on the banks of the Mohawk, gave their labors and their lives for the conversion of the Indians, are daily rewarded. Thus one client of our Lady of Martyrs writes to us from St. Paul, Minn.: "Enclosed please find my contribution to the Shrine of Our Lady of Martyrs at Auriesville, N. Y.

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My firm belief is that without the help of our great marytrs, my wife and child would both have died. At the moment of birth we thought the child dead, but thanks to prayers to the martyrs the baby is now a strong, healthy boy of three months and the mother is well." A New York lawyer writes to us on behalf of a Boston lady. "It was my privilege to hand to you, on behalf of my client, a donation for the adornment of the Shrine of Our Lady at Auriesville. It is now my unpleasant duty to announce to you the death of that excellent and devout Christian woman and to request a Mass to be said for the repose of her soul, at the Shrine she loved so much." We feel sure that all the friends of the Shrine will pray for her and for all the clients of our Lady of Martyrs who have died. These letters give but a faint idea of the devotion to our Lady of Martyrs in honor of the holy ones who suffered and died to bring to the Indian the light of faith.

May we not hope that all these kind expressions of devotion but foreshadow a more widespread and palpable manifestation of devotion next August on the occasion of the 250th anniversary of the testimony given by Father Jogues in the sacrifice of life, to the faith which was his and is ours. We keep great national and civic anniversaries and we do well, for they stimulate our generation to truer and nobler patriotism. Should we not then observe the anniversary of the death of a soldier of the cross, that the memory of his devotion may urge us to greater loyalty to the Cross. It is a matter of pride to the Catholics in the United States that they can point to the fact that 250 years ago in our own land, in the centre of the State of New York, a priest of God gave his life in testimony of the same faith which we profess to-day; that an unbroken line of Crosses traverses the American continent from San Salvador and the day of Columbus down to our own time.

Such an anniversary points to the fact that the Catholic altar and the faith that radiates from it are not new impor-

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tations but that their history on our shores antedates our own national history; that the Church watched at the cradle of our nation, ministered to its wants, grew with its growth, and supplies to-day the only true safe-guard to public morals, the very life of the nation. Hence such an anniversary properly celebrated, cannot fail to rivet the attention of the thinking public on the Catholicity of the Church and offer a convincing answer to the ranters who with a veneer of Americanism would deny to the Church a right to exist in the land she won to civilization before the protesting clatter of the dissenter was heard on the Western continent.

To our Associates of the League do we appeal in a special manner to remember in their prayers this event. As we are just entering on the Anniversary year, they can by perseverance in prayer bring about the proper celebration of this great event. Let them also remember to ask that God may be pleased to have His servants glorified and give to those now engaged in the work of examining their cause the grace and light to rapidly complete their work for His honor and glory and the good of the Church.

CONTRIBUTIONS TO THE SHRINE.

An Associate, Somerville, N. J., in thanksgiving	$ 1 00
M. de P., New York City	50
"Anon." Philadelphia, Pa.	2 00
K. V. M., Troy, N. Y., for the crown	3 00
C. O. M., New York City, in thanksgiving	1 00
C. J. W., Altoona, Pa.	1 00
A. J. O., Leetonia, O., for an intention	1 00
C. T., Sarnia, Canada	1 00
M. L. S. H., Buffalo, N. Y. for two intentions	5 00
M. E. H., Chicago, Ill.	$ 5 00
One who trusts in the Sacred Heart, Pittsfield, Mass.	1 00
K. M., Chicago, Ill., for an intention	1 00
M. W., Woburn, Mass	1 00
Rev. M. B., Louisville, Ky.	2 00
C. B., St. Charles, Mo.	1 00
A Friend, Chelsea, Mich., for an intention	1 00
C. P. C., New York City, two diamond brooches and a silver case.	

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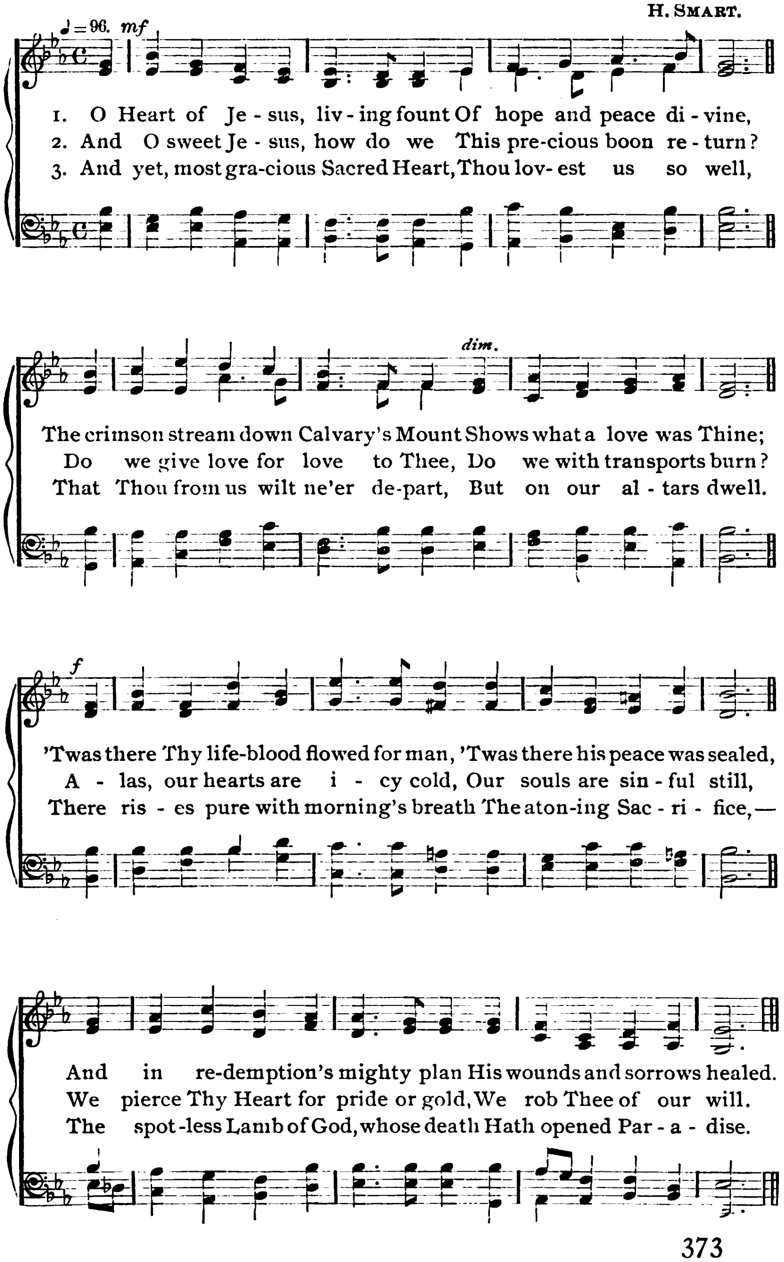
The Living Fount.

H. SMART.



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POINTS FOR THE COUNCIL.

Before another issue of the PILGRIM has reached its readers the joyous season of Christmas will have passed. We gladly avail ourselves of this occasion to wish them all the blessings of this Holy Season. Christmas greetings and Christmas joys are no empty phrases for the Directors, Promoters and Associates of the Apostleship of Prayer. They are fraught with meaning and significance. We are leagued together in a holy work—that of promoting the interests of the Sacred Heart, of advancing the Kingdom of God in our own hearts and in those of others. We have that oneness of thought and sentiment, of will and action, which our Lord wished in His followers—that they should be one, as He and the Father are one. We have that mind in us which is in Christ Jesus, our Lord. We are the inheritors of the great promises which our Lord has made to B. Margaret Mary—of faith, hope and love. Our names are inscribed in the Sacred Heart, as we trust, never to be blotted out. We have reason then, to rejoice and to congratulate ourselves and one another. This fulness of spiritual joy in the Sacred Heart we wish to all the workers in this holy Apostolate.

Thus far the PILGRIM was mailed in such time as to reach its readers before the third Sunday of the month, on which day the Council of Promoters is generally held, while the *Messenger* was sent out by the end of the month so as to arrive at its destination by the first of the ensuing month. At the request of local Directors we have inverted the order,

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so that in future the *Messenger* will be issued about the middle, and the PILGRIM at the end of the month. The readers of the *Messenger* may, therefore, look for the January number on Saturday before the third Sunday of December. The PILGRIM for January will not reach its subscribers before January 1. This change will prove very convenient to Directors and Promoters; for the *Messenger*, being the proper organ of the League, contains an extended treatment of those points which are of importance for Promoters' Meetings and Councils, in its various departments—the General Intention, the Reader, Interests, Apostolic Works, Director's Review. The PILGRIM, on the other hand, is only the supplementary organ of the League, and cannot fully enter upon those subjects without interfering with its own special mission as organ of the Sodalities, the Shrine of Our Lady of Martyrs, and of the Missions.

Most of our subscriptions fall due at this time. Subscribers will save us much time, labor and expense by renewing their subscriptions at once, as soon as they have expired, without awaiting our notification. The date on which subscriptions expire may be found on the label on which the address is printed. We venture this remark, not by way of complaint, but simply to obviate unnecessary correspondence. We have no reason to complain. Our subscribers, as a rule, are most prompt in renewing their subscriptions; and if, at any time, by way of exception, one or another is found to be delinquent, it is more the effect of forgetfulness than bad will. For this good will we wish to express our heart-felt thanks to our subscribers. We know of many who make considerable sacrifice and deprive themselves of other comforts and amusements rather than drop the *Messenger*. Rarely have we known anybody who took the *Messenger*, and *read it*, for any length of time, to drop it; and if, by pressure of circumstances, some are obliged to give it up, they invariably renew their subscriptions as soon as they feel themselves free to do so. We are pleased then, on this occasion, to be able to assure our Associates that our list of

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subscribers is steadily increasing; and we have reason to expect that the new year will bring a notable increase.

A glance at the items in the *Messenger* and at the lists of Aggregations, Promoters' Receptions, Treasury of Good Works, Intentions and Correspondence will suffice to convince the reader of the immense activity of the League during the past year. There are now in the United States about 4,000 centres of the League. We find from actual reports that an average of two communions daily for each centre is less than the reality. Thus we have 8,000 communions daily, or 2,920,000 Communions of Reparation to the Sacred Heart during the year. From September, 1894, to August, 1895, inclusively, 421,000 tickets of admission to the League were issued. This was an increase of almost 100,000 over the preceding year. This makes the total number of Associates in the United States 2,526,000. Of this number 800,000 practise the Communion of Reparation. —85,000 sets of *Decade Leaflets* are issued from this office monthly. The good work is growing apace. The Kingdom of God is coming fast. The Heart of Jesus reigns!

The coming year promises to be one of renewed activity in every department. To help on the good work we ask the assistance of Promoters and Associates. They can help us by their prayers, and by the faithful fulfilment of their respective duties. Let each one act well his or her part; "there all the honor lies." But they can do more. We can assure them that, besides the faithful discharge of their ordinary duties, they can do nothing more to the glory of God and the honor of the Sacred Heart than to use their influence for the circulation of the *Messenger* and PILGRIM, the organs of the League. It is hardly possible to understand thoroughly and do intelligently the work of the League without constantly reading these magazines. Besides they are necessary means in Catholic homes to help to undo the harm that is done by the godless and positively immoral

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literature that is spread broadcast over the country. We would, therefore, wish Promoters particularly to consider it as a part of their duty to help to spread these magazines to the best of their power. The *Messenger* is part and portion of the League. As a Promoter remarked to us a short time ago, "The League without the *Messenger* is like a man without speech."

It is a happy coincidence that this month, in which occurs the feast of St. Francis Xavier, Apostle of the Indies and of Japan, the General Intention should be the Interests of the Church in the Far East. St. Francis Xavier is also the Patron of Promoters, and in fact, of the League, for the League was started on his feast, fifty-one years ago. A private novena in his honor will be in order, and may well combine those various interests. The feast of the Immaculate Conception will afford an opportunity to Associates to combine the devotion to our Lady with that to the Sacred Heart. Through Mary to Jesus, and through her Immaculate Heart to the Sacred Heart, was the maxim of many holy men. Then we have the Divine Infant Himself in the crib, revealing to us the love of His Sacred Heart. It is a month fraught with holy associations, calculated to soften the heart of the sinner and to fill all hearts with joy, peace and good will. While we possess this joy and peace ourselves we should try to communicate it to others. Above all, let us remember our Lord's "least ones," the poor.

The *Almanac* of the Apostleship of Prayer, far outstripping all its predecessors in beauty and interest, is just out. A copy should be put in the hands of every member of the Apostleship, and carried into every Catholic home. A new edition of the *Manual of League Devotions* will be out in a few days, so that we shall be able to fill all orders. It is in great requisition for Christmas presents, and, especially in a rich binding, will make a very appropriate one.

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HINTS FROM MONTHLY PATRONS.

The great lesson that St. Francis Xavier teaches us is the paramount importance of the soul. To ensure its salvation nothing in the world must be considered too hard, even if it be the giving up of one's life. "For what shall a man give in exchange for his soul?" His whole career expresses his deep conviction of this truth.

St. Peter Chrysologus gave this wholesome warning. "Sermons, unlike all other speeches, are the word of God. They are not under the command of men, but of God. God bestows facility of speech and fruitfulness to sermons according to the needs or the merits of the hearers. A good sermon, therefore, often depends on the congregation as much as the preacher."

St. Barbara is considered the patroness of a happy death, because she has obtained for many of her clients the grace to receive the last sacraments, when in danger of dying without them. This favor the Virgin Martyr asked as her pagan father was about to deal her death-blow. "Lord Jesus," she prayed, "who art infinitely good and the sure foundation of hope and salvation for those who believe in Thee, grant, I beg Thee, that all who shall invoke Thee in memory of my sufferings and death, may feel the effects of Thy mercy and above all, at the end of their life, may receive the last sacraments with a truly humble and contrite heart and be delivered from the snares of the devil."

The special patron of youth and the innocent in old times was St. Nicholas. His marvellous life is rich in instances of delivering those who were unjustly condemned by judges or oppressed by tyrants, those who were in danger of losing their virtue or their life. But he took no credit to himself, but would say: "Give God the glory of this deliverance; as for me I am only a sinner and an unprofitable servant."

When the glorious St. Ambrose was dying, the most influential man in the Empire, Count Stilicon sent to beg him to ask God to prolong his life for the good of the people. He answered: "I have not lived among you in such a way

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as to be ashamed to live longer; but neither do I fear to die, for we serve a good master."

The name of Pope St. Damasus will live for all time in connection with his wonderful care for the tombs of the martyrs buried in the catacombs of Rome. He not only preserved them, but decorated them with elegant Latin inscriptions composed by himself. His deep humility made him choose a burying place for himself, not among the marytrs; for he says: "I admit that I would have ardently desired this happiness; but I fear to profane the august place where lie the saints."

The virginal spouse of Christ, St. Lucy, when bidden by the pagan prefect of Syracuse to sacrifice to the gods, replied: "The holy and perfect sacrifice that we must offer is to visit widows and orphans, and to assist the needy in their want. For three years have I offered this sacrifice to the living God, and now it only remains for me to offer myself as a victim due to His divine Majesty."

The power of the hidden life is shown in St. Christina. A slave among the Iberians, her nation and name are not known. She was called Christina from her faith as a Christian. Yet this captive in a strange land by her prayers, fasts, and perfect fulfilment of her duties was the means of converting the King and his Queen and people.

How beautiful must have been the character of St. Lazarus, whom his sisters describe as one whom Jesus loved. The truth of it was seen when Jesus wept over him, so that the Jews took His tears as a proof of His affection and said: "See, how He loved him." Lazarus showed the power of his devotion by living wholly for Jesus, devoting the life that had been restored to him in spreading the faith and finally laid down that life for it.

The world has a lying maxim in regard to faith that "seeing is believing." Christ rebuked those who hold it in the person of St. Thomas, when he said to the skeptical apostle: "Because thou hast seen me, Thomas, thou hast believed; blessed are they who have not seen, and have believed." Faith rests upon the word of God who reveals and of His Church which proposes the matter of belief.

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Perhaps the most difficult precept of the new law is the command to love our enemies and do good to those who hate us, and to pray for those who persecute and calumniate us. In the first martyr, St. Stephen, we see how perfectly he had learned his Master's lesson and carried it out with his dying breath: "Lord, lay not this sin to their charge."

St. John is a living example of the beatitude: "Blessed are the clean of heart, for they shall see God." He, the Virgin Apostle, had the special gift to see and declare the mysteries of the Godhead. He alone had the prophetic vision among the apostles. To him it was granted to see and describe the heavenly Jerusalem and the events that are to precede the last judgment. Such was the prerogative of the disciple whom Jesus loved.

In the Holy Innocents we have the fulfilling of the Psalmist's saying: "Out of the mouth of infants and sucklings Thou hast perfected praise." They speak not indeed with their lips, but their blood cries to heaven more powerfully than any voice. They teach us the lesson that however weak we may be, we can suffer for Christ, and by our suffering win our crown.

A great example of uncompromising fidelity to religious principle is seen in the life and death of St. Thomas à Becket. He fulfilled the Master's command to "render to Cæsar the things that are Cæsar's and to God the things that are God's." He withstood the sacrilegious invasion of the rights of the Church by the King, even to the shedding of his blood, and his dying words were: "For the name of Jesus and the defence of this Church I am ready to die."

In St. Sylvester we see the first vicar of Christ to rule his flock in peace and security after three centuries of persecution. His solicitude was to renew the discipline of the Church and to clearly define the faith against the attacks of heretics. The great council of Nice was held under the presidency of his legates and the Divinity of Christ was triumphantly vindicated. Let us hold fast the faith once delivered to the saints boldly and uncompromisingly.

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NEWS FROM LOCAL CENTRES.

——St. Louis, Mo., Visitation Convent.—The solemn dedication of the Shrine of the Sacred Heart, at the Visitation Convent, Cabanne Place, St. Louis, Mo., took place Sunday, October 27, at 2.30 P.M. Admission to the grounds was only by ticket. The League was represented by its Promoters from all the various centres of the city, wearing their Promoters' Crosses and parish badges, and bearing banners.

The procession moved to the Shrine in the following order:—Christian Brothers' Band, Cross-bearer and Acolytes, Promoters, United Sanctuary Choirs, Clergy in cassock and surplice, Celebrant and attendants. A platform was erected before the Shrine for the celebrant, assistant clergy, the band and choir. The ceremony consisted of the blessing of the Shrine and statue, of a reliquary of B. Margaret Mary, of a statue of the Angel of Light and of the lights, and of a Sacred Heart flag. These blessings were followed by sermon and Benediction. The ceremony closed with the veneration of the relic of B. Margaret Mary.

Rev. Edward Fenlon officiated, assisted by Rev. Thomas P. Brown, C.SS.R., and Rev. J. J. Harty. The sermon was preached by Rev. Joseph Grimmelsmann, S.J., President of St. Louis University.

——St. Vincent's Centre, Chicago, Ill.—The League is flourishing at this Centre. There are twenty successful candidates for Promoters' honors. The perpetual Communion of Reparation has been organized, which the zealous Director, Rev. J. E. Hennelly, C.M., hopes will bring very special blessings on the parish.

——St. James' Centre, San Francisco, Cal.—"You will be pleased to learn," writes the Rev. Director, "that our branch is in a healthy condition. The meetings are all well attended and the Promoters are devoted and earnest workers."

——Holy Cross College Centre, Worcester, Mass.—"One hundred and thirty students received Holy Communion yesterday, First Friday (October). The class of Philosophy decorated the Shrine in a gorgeous manner. The votive lamps are in demand. On Monday we shall begin the daily Communion of Reparation."

——The following communication from a Local Director is very suggestive:

"Please send me 800 leaflets of Treasury of Good Works by return mail. I intend to give one to each adult member

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with the hope of encouraging them to perform some good works each month.

"I find by experience that nearly all the Intentions are petitions. By the aid of these leaflets or slips people will be reminded of the fact that the surest way to obtain petitions and to enter into the spirit of the devotion is to add something to the Treasury every month. My hopes may not be realized, but it is an expedient which I have concluded is worth trying."

We hope the experiment will have the desired effect.

——Immaculate Conception Centre, Boston, Mass.—Nothing can be more appropriate than the offering made by the League to the Church of the Immaculate on occasion of its recent renovation—a superb Communion railing of costly material and artistic workmanship. We take the following description of it from the Immaculate Conception Church *Calendar* (for October).

"Next comes the costly altar rail, of the new additions obviously the finest and most elaborate piece of workmanship in the sacred building. It stretches from wall to wall in the breadth of the church and is composed throughout of marble and onyx. Into upper and lower bases of Italian white marble is fitted a series of eighty columns of Mexican onyx adorned with Ionic capitals and bases of what is known as gold bronze. Upon the upper layer of marble into which the onyx columns are set rests a superb cap of the same translucent material. Three massive and magnificent gates of gold bronze, decorated with emblematical figures and Scriptural devices in high relief, break the length of the railing at the centre and ends. Nothing can exceed the lightness, grace and appropriateness of this radiant line of division between nave and sanctuary."

It was but natural that the League should claim the privilege of supplying the holy table, of which they are the most frequent of the privileged guests.

——Boston College Centre.—The League of the Sacred Heart is flourishing. The students went in a body to visit the Blessed Sacrament on the First Friday. Election of Officers for the ensuing year has been held and there is much quiet enthusiasm. Bands for the perpetual Communion of Reparation are being re-organized.

Each band of the League subscribes for one copy of the *Messenger of the Sacred Heart* and the PILGRIM OF OUR LADY OF MARTYRS. They are passed from one member to another. Large numbers of the boys make a visit to the Blessed Sacrament during the noon recess, and many make

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it in common for the recitation of the Rosary Decade. A reception of new members into the League was held on the First Friday of October.

Obituary.

Rev. W. A. Quinn; Rev. Father Malone; Sister Julia Marie, St. Vincent's Centre, South Boston, Mass.; Annie Sheedy, St. Joseph's Centre, Brooklyn, N. Y.; Mrs. Barbara Krebs, St. Francis de Sales' Centre, Brooklyn, N. Y.; Miss Ida Duval, Immaculate Conception Centre, Boston, Mass.; Sister Mary Clemence, of Notre Dame, Washington, D. C.; Miss Bessie Sharkey, the Gesù Centre, Philadelphia, Pa.; Mrs. Mary Blanchard and Mrs. Amelia Monette, St. Louis' Centre, Washburn, Wis.; Mrs. Ellen Taylor, Immaculate Conception Centre, Cleveland, O.; Sister Mary Bernardette, Convent of Mercy, Wilkesbarre, Pa.; Mrs. Kate Jones, St. John's Centre, St. Louis, Mo.—*May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace.*

Acknowledgment is made of the following contributions:

For Father Daignault, S.J., Zambezi Mission.

J. G., Mahwab, N. J., stipend...$ 5 00
E. L., New York City, per Miss Le B...................... 1 00
A Promoter, Pittsfield, Mass., stipend 5 00
C. E. P. S., Chicago, Ill........ 50

For the Japanese Lepers, Father Corre's Mission.

Rev. P. B., St. Helena, Cal.....$10 00
E. H. P., Yazoo City, Miss...... 2 00

For the Most Needy Mission.

A Promoter, So. Boston, Mass...$ 1 00
Mrs. H., New York City, stipend 4 00
A Promoter, Chelsea, Mass...... 1 00

For the Ursulines Rocky Mountain Mission.

B. A. O'C., New York City.....$ 1 00

For the Madura Mission, Father Baumal, S.J.

B. A. O'C, New York City .....$ 1 00
M. F. K., Brooklyn, N. Y., stipend.......................$ 1 00

For Father Pouget, S.J., Muditanandel.

B. A. O'C., New York City.....$ 1 00

For Father Fortier, Rockport, Texas.

B. A. O'C., New York City.....$ 1 00

For the Mangalore Mission.

B. A. O'C., New York City.....$ 1 00

For the Madagascan Mission.

"Anon." New York City, stipend. $5 00
C. E. P. S., Chicago, Ill........ 50
A child of Mary, St. Mary's Sodality, Boston.................. 2 00
M. A. C., St. Louis, Mo........ 50 00
F. H., Brooklyn, N. Y......... 25 00

For Father Sveinsson, S.J., Iceland Mission.

F. H., Brooklyn, N. Y.........$10 00

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GENERAL INTENTION FOR DECEMBER, 1895.

Recommended by His Holiness, Leo XIII., with his blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

Catholic Interests in the Far East.

THE attention of the whole world has been this last year turned towards the great powers of the Orient, China and Japan. It is timely, then, when people are interested in their political state that we should concern ourselves with their spiritual welfare.

What an immense field for missionary efforts! China with its enormous extent of territory and dense population of nearly 403,000,000; Corea with over 10,000,000 inhabitants, and Japan with about 39,000,000 of people.

What has the Church been doing for these multitudes?

In the thirteenth century the Roman Pontiffs sent many missionaries, Franciscans and Dominicans, to China. Clement V., in 1307, erected an archbishopric with seven suffragan bishoprics. But Christianity was destroyed owing to the war between the Chinese and Tartars which began in 1369. In 1582, Father Matthew Ricci and his companions of the Society of Jesus, undertook to carry out the design of the great St. Francis Xavier. Such progress did they make that they built over 300 churches in different parts of the Empire. In 1696 seven vicariates-apostolic and three dioceses were erected.

At present there are five ecclesiastical provinces with thirty-seven vicariates presided over by vicars-apostolic, with 907 priests ministering to 553,883 Catholics.

The faith was not introduced into Corea until 1783. In 1831, a vicar-apostolic was appointed. There are only twelve priests in charge of 11,237 Catholics.

Japan was first evangelized by St. Francis Xavier. Before many years there were 200,000 Catholics with 250 churches and 13 seminaries. But in 1587 a violent persecution stirred up by the Dutch, gave many martyrs to the Church and the Society of Jesus. Not until 1872 was toleration proclaimed.

There are sixty-three priests ministering to 37,026 of the faithful. To sum up, out of a population of 452,000,000 in these countries, only about 605,155 are Catholics under the care of 982 priests! Protestantism, under its many forms, backed by liberal supplies of money, is in the field. Let us help the noble priests and sisters laboring in these distant lands this month by our offerings, prayers, works, sufferings and alms.

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